THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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HE THAT DOETH THE WILL OF GOD SHALL KNOW OF THE DOCTRINE.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John vii. 16, 17.

According to the above statement of Christ, it is evident that he intended it to be understood, that every man who obeyed the Gospel would obtain an infallible witness of its divine origin. It is also evident that he was fully convinced that if any person entered into the kingdom of God, and espoused the religion of heaven, he would not be in doubt concerning it. Nowhere does he intimate that any one might be in the narrow way that leadeth to eternal life, and yet be in darkness and uncertainty touching his position. Moreover, it is opposed to the Saviour's teachings to imagine that the plan of salvation, and the things of God are like a prize placed upon the hazard of the dice, and as a speculation that has a thousand chances to one against the gambler, the issue of which will, probably, entail upon him and his family future ruin and misery. Neither is it to be gathered from the instructions which at any time fell from his lips, that the faithful were left to rely on human strength and wisdom, and to be given over to the illusive conceits of a disordered mind; nor were they by entering into his Church to be made subject to being "tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive."

On the other hand, Jesus distinctly gives us to understand, that the children of the kingdom are not to be likened to the blind groping for the wall. In his ministry he ever sought to give the disciples as distinct and clear ideas of the kingdom, and things of God, as it was possible for language to convey; and to lay before them views of the great economy of salvation as broad and comprehensive as their minds were prepared to receive. To this end all his sayings, doings, and parables tended. With great earnestness he dwelt upon the necessity of his going away that the Comforter might come, which would lead them into *all truth*, show them things to come, and unfold to their understandings the mysteries of the Father; that thus in the Holy Ghost they might have a *sure and infallible* guide.

Instead of uncertainty being evidence that a person is in the possession of truth, and on the right path, it is positive proof either that he is ignorant as to that which he seeks—a blind man groping his way—or that he is altogether going wrong. In both cases there is darkness—either a thick fog envelopes his mind, or he is

in a land of fogs, and travelling in a path which leads to outer-darkness.

Neither of these conditions can be true of him who has obeyed the Gospel; for if he is a child of light, he is not under darkness of mind, nor concerning his way. If he is in possession of the spirit of light and truth, then every ray that beams upon his understanding increases that which he already has, and strengthens his spiritual vision to bear the opening glories that are before him. Instead of these opening glories and fresh revelations causing confusion in his mind, they enlarge the Deity within his soul, and more clearly define to him that which he has before seen as through a glass. Every object which he meets as he travels towards the throne of God, every fresh revelation of celestial order and perfection will be the reality of the miniature stamped on his mind by the Holy Ghost —the embodiment of the ideal which has been gradually forming itself to his spiritual eye, and preparing him to embrace the original when it should present itself to his adoring senses. Every advancing stride in his onward course brings additional evidence to command his faith; it makes his knowledge and experience more perfect, adds certainty to his mind that he is in the right way, gives stability and steadfastness to his feet, and brings the goal of his hopes and labours nearer to his view. By the keys committed to him, he unlocks more extensive fields of truth, and travels on, ever a child of light.

The analogies of natural and spiritual existence are perfect. Every progressive step is a repetition of the first one in a superior degree. The path of development and exaltation is like a flight of stairs—the top one is similar to the bottom. The higher is not radically different from the lower; they merely occupy their own relative positions in the scale; so it is throughout the endless gradations of truth, in the infinite kingdoms of God. In them, there is nothing strange and embarrassing to be found, but, from the beginning to the end, a perfect agreement prevails.

This spiritual growth and agreement; this increase of light, truth, knowledge, and certainty, in the minds of those who have found the narrow path of exaltation; and this drawing nearer to the object, the farther a person travels in the right direction, is not a new philosophy, but is consistent with the analogies of universal existence, and in strict keeping with the common experience of every day life.

The natural philosopher, as he approaches the solution of any of the problems of science, becomes more certain that he is on the right track; every link in the chain grows more defined and tangible; his knowledge increases, and at last he reaches the prize. He is then certain that he has found that for which he sought, and no doubts rest on his mind concerning this point. He forthwith publishes his discovery to the world, and fearlessly declares, that all who will take the same steps which he has taken shall know of the truth of his statements.

But those who build upon systems of error, and establish their faith on false doctrines, dare not invite this broad investigation; they rather seek to hide themselves and their theories behind the bulwarks of popular ignorance. They dare not calmly abide scrutiny. They feel not a consciousness that confidence will grow up in the minds of others by investigation, and that the ripe fruit of knowledge invitingly awaits the bold hand of the obedient to pluck it from the tree of God's eternal truth which grows in the soil of their systems. They have not, themselves, found such a precious prize, and, therefore, they do not expect that others will. Yet, the fact that they are not continually gathering revelations from *ten thousand trees*, groaning under the burden of rich spiritual fruit, and ever feasting at a rich banquet of discoveries in the science of heavenly things, are certain signs that they are not husbandmen in the paradise of God, and diggers in the luxuriant fields of truth; and the fact of doubt and a lack of knowledge existing in their minds are positive proofs that they are built upon a sandy foundation, and that their doctrines are erroneous. Indeed, doubt and a lack of knowledge is simply darkness and ignorance expressed in another form.

Sectarian priests dare not predicate knowledge upon obedience to their false systems, nor promise to their deluded followers that they shall arrive at a certainty concerning the truth of the dogmas which they teach. They have made no discoveries in the sublime science of true religion. They have gathered no ripe fruit from that tree of celestial growth; they possess no surety that they are sowing the seeds of eternal life, nor do they ob-

tain revelations from God direct to themselves. They do not live in the enjoyment of the spirit of inspiration and prophecy—the Holy Ghost that unfolds to the people of the Most High the heights and depths, the lengths and breadths of the everlasting Gospel. If they pretend to have received that Spirit, they at the same time declare that its operations are not the same now as in olden times, and thereby give a contradiction to their own statements. They contend not for the knowledge, blessings, and faith once delivered to the Saints, neither do they think them possible to be obtained by modern believers. In other words, they are inconsistent enough to imply that the cause might be obeyed, but that the effects will not follow. They have no promises to make of light and truth to be revealed to the mind of him who will observe certain conditions, and walk in a given path. They dare not predict that he who will observe their words shall know of the divine origin of their mission and doctrines; nor be such fair and fearless champions for their false religions as scientific men are for their sciences. All that these uninspired teachers can consistently hold out, upon the authority of their calling and experience, might also be offered by Hindoo priests to their disciples; for neither have received any direct communications from God, nor have either made any discoveries of Gospel light and truth. If the one class has a record of a superior system and morality to the other, it is because Prophets, Apostles, and Saints in ancient times drew nigh unto God; and if sectarian Christendom possesses the letter of some portion of their experience, that will not give life to its dead forms, nor make its errors truth. Its churches are not luminous bodies, and if they have obtained any glimmerings of spiritual light, it is only that which is derived from external sources—reflections of those luminaries which anciently performed their revolutions in God's earthly kingdom—and is not the glory of these human systems, nor the refulgent brightness of false religions.

The scientific man promises everything, challenges investigation, and confidently abides the result; but the sectarian priest gives no such assurance; while he shuffles at every point, and trembles at investigation. Being built upon systems of error, and blinded by traditions and ignorance, to give himself and his cause a temporary security, he declares that true religion is not demonstrable, and that religious certainty is impossible. He makes articles of faith, stating that God will give no more revelations of His will to man, that the visions of eternity are for ever closed to mortal view, and that the thunders of Prophets' voices are hushed in silence, so profound that the impending ruin of a world cannot break the spell. To him the soul and its destiny, the living and the dead, heaven and hell, immortality and God, are mysteries which death alone can unravel; and he considers it madness and impiety to seek to obtain a knowledge concerning them. Such a priest is most assuredly a blind leader of the blind.

Where is the man in these days of scientific enlightenment who would dare to stake the sanity of his mind on an antagonism to the application of the principle of positive philosophy in natural things. As far as their knowledge and experience extend, all realize its truthfulness, and every man is himself an illustration thereof. This is as true concerning the most ignorant country boy, whose powers of mind and thought rise no higher than to shout at the rooks and follow the plough tail, or the untutored savage, to whom books, railroads, telegraphs, and machinery would be mysteries, as it is to the astronomer, who through powerful telescopes sees countless systems appearing like twinkling eyes of tiny birds, which draw from him the impulsive ejaculations—"What is their history, origin, and destiny? Who can count the infinite characters written therein?"

The farmer knows that if he plants, every other condition being favourable, he will also reap. If we wish to go to a given place at ten miles distance, our past experience makes us certain that, providing we travel ten miles in the right direction, we shall reach the object of our desires. Indeed, we have proved this to be true so many times that we do it as a thing of course, without thinking of the matter. If a building is to be constructed, all that is required is the necessary skill, material, and time, and it is done. No one undertakes to reason to prove these obvious facts. Suppose a man undertakes to construct a machine, or to do anything within the bounds of consistency, and the limits of scientific laws, but, having failed, should declare that, though a mechanical

problem, yet, it could not be solved; that though such a machine had often been constructed, yet, upon trying himself, he had found that it could not be made. Who would pay any attention to his assertions? He would simply be considered a bungler in mechanics, and a fool in general science. Yet his case is exactly analogous to that of those who say that true religion cannot be demonstrated; that though by its power the ancient people of God held communion with Him, and the eternal worlds, such things are not now within its compass; that it is impossible in this age to realize by its means the blessings and knowledge which made up the experience of all the Prophets, Apostles, and Saints, who lived during the first four thousand years. There are millions who have believed and made similar assertions. Wherefore, then, should we not judge them according to the same stern logic and consistency as we would the person in question.

Positive philosophy is found to hold good in nature, without one exception, and it is so vivid and tangible in the experience of every scientific man, that was a person to propound anything different, and to advocate indefinite laws, and uncertain doctrines, as touching the sciences, his mind would be considered in a state of insanity, and a commission of lunacy would feel the greatest confidence in acting upon such evidence. This is as we find it in relation to natural things. There men look for clearness, order, and classification, and for effects to follow their causes in the most positive manner; but no sooner do the majority enter the field of religion, than they throw away positive principles, and lay down as a fundamental doctrine that the Gospel cannot be demonstrated, nor anything known of God and spiritual things. Here they rush into chaos and uncertainty. In ignorance they begin their religious career, and in ignorance they end it. Their experience is more fruitless than that of speculators in a lottery; for in that, though there should be ten thousand blanks to one prize, that one, somebody obtains. But sectarian religionists all draw blanks. They have no fresh truths, divine revelations, and gifts of the Holy Ghost, for their prize. They all draw the same tickets, and those are of doubt and ignorance; and they must be tickets of error, for truth brings certainty, knowledge, and light to him who wins it as his prize. This is not because positive philosophy will not hold as good in heavenly sciences, as in earthly ones, but on account of mankind, generally, being bunglers in theology, and fools in spiritual things.

Jesus showed himself a true religious philosopher, and one worthy of being the great law-giver of the Gospel, when he laid down as a fundamental law of the system which he taught—"If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Although his mission, and the principles which he revealed were of such a startling nature to his hearers, yet, he not only gave them to understand that the truth of his doctrines was demonstrable, but he also fearlessly promised a knowledge of its origin to all the obedient. The same confidence in his mission, and in the fact that certainty would be obtained concerning the source, both of that and his system, by all who would do the will of the Father, is continually manifest throughout the whole of his ministry. Besides the one we have quoted for our heading, we find such sayings as the following—"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is nothing dark and ambiguous about such sayings. As strongly and simply as language can convey ideas, does this master of theology endeavour to inculcate into the minds of his disciples, the fact that those who received the Gospel and the gift of the Holy Ghost would grow in the knowledge of truth and revelation.

The reason of the confidence of Jesus in his mission, and in the system which he taught, and of his boldness in making such promises, was because he knew that

the doctrines which he laid down constituted that plan by which God had decreed before the foundation of the world that all mankind should be saved. He knew that he offered to his hearers a system of truth, and that it could therefore be demonstrated He came from the Father, and the Gospel had the same origin, and he was ever confident that God would honour that which came from Himself, by making it known to the obedient by the power of the Holy Ghost. Indeed, he understood that it could not be otherwise; for spiritual effects must follow spiritual causes, as unerringly as natural effects follow natural causes, and for this reason he had no misgivings about the matter. Were it not so, then the doctrines of religion coming from the mouth of the Lord of Life and Glory, must be as worthless in their nature, as powerless in their effects, and as uncertain in their operations, as when flowing from the lips of any of the sectarian theologians of the present day.

"He that doeth his will shall know of the doctrine whether it be of God or whether I speak of myself." Not by signs and miracles, but by the power of the Holy Ghost. It is nowhere said in the Scriptures that spiritual things are discerned by miracles; nor is it recorded that Jesus ever intimated that signs, wonders, books, forms, and ceremonies, were to lead the faithful into all truth, give them eternal life, and sanctify and fit them to dwell in the presence of the Father. Truly, these are hand-maidens and co-workers with the Spirit, and they all belong to the body of Christ; but without the Holy Ghost the written word killeth, forms and ceremonies become cold and stiff, and signs and wonders tend to bewilderment and delusion. No man ever obtained a knowledge of God by such means; no one has clearly understood the things of the kingdom through these mediums; no one can know that Jesus is the Christ upon their authority; neither by the evidence of these alone has any Latter-day Saint ever learned that Joseph Smith was God's Prophet, and the Book of Mormon a divine record. Though angels were to lay golden plates before the eyes of all the world, and declare with the voice of ten thousand trumpets that Jesus is the Christ, and that Joseph holds the keys of the last dispensation, though all mankind had committed to heart every inspired word ever written, and each person had power to cause fire to fall from heaven, and to work other mighty miracles; even all this alone would not save one soul, prove the divine authenticity of any work, be an infallible guide to the footsteps of candidates for celestial glory, nor usher a single member of the human family into the presence of the Father. It was the Holy Ghost that the Saviour said he would send to his disciples, to lead them into all truth and show them the things of God. It was that Spirit which was to be the Comforter, and *sure guide* of the Saints. He was not even to speak upon his own authority, but to testify only of that which he should hear.

Unless man possesses this infallible witness of God and spiritual things, we can easily conceive how, by such agents as the former, a thicker veil of darkness might be drawn over his mind, and what monstrous births of sectarianism, contention, doubt, and chaos, they might bring forth. Indeed this is not a point upon which the world is poor in experience. Every page of history is stained by society's relying exclusively upon forms, ceremonies, and the written word; upon spirits, angels, miracles, and signs. They have made up the sum of every false religion from the days of Adam until now. These are all that the world and sectarian churches have ever obtained of spiritual things, and strange as it might appear infidelity is their offspring. Every church, system of religion, and priesthood which have not belonged to God, have all been established upon books, traditions, signs, wonders, angels, symbols, creeds, and ceremonies. Egypt, Babylon, and other heathen nations have had their soothsayers, astrologers, magicians, and oracles. They are said to have turned water into blood, and sticks into serpents; to have brought up plagues and wrought wonders. The Catholic church has had its winking images, bones of saints, traditions, miracles, and ceremonies. Protestants have founded their faith and systems upon Bibles, tracts, colleges, and traditions; and upon miracles performed anciently, angels that have administered in olden times and Prophets, Apostles, and Saints, who died many centuries ago. Latterly we have seen an extraordinary movement in which a large body of men of all classes, creeds, and morals have joined. Mesmerism and clairvoyance have exhibited to the public startling phenomena. Biolo-

gists, in the presence of thousands, have called for subjects from their audience, and having put their spell upon them, have, to the imaginations of those subjects, turned water into wine and many other kinds of fluid. They have struck their patients blind, paralyzed their limbs, filled their bodies with pains, and healed them again; chairs have by them been turned into tigers, sticks into serpents, and a variety of other signs and wonders performed, which, to those operated upon, have seemed as real as anything witnessed in every-day life. Mediums have held their circles, and muttered and peeped, and sought unto familiar spirits, skeleton hands have appeared, fac-similes of great men's writing have been found in drawers and other places, and purporting to have been done and deposited there by the spirits of the men themselves; papers are edited under the special direction of invisible agencies, tables are turned, furniture of great weight suspended in the air, and a variety of useless and confusing, but remarkable manifestations are witnessed. Miracle has been thrown at miracle, Bible against Bible, tract at tract, doctrine in opposition to doctrine, traditions have fought with traditions, church has rose up and contended with church, spirit rapped in rivalry with spirit, and that which one has given as truth, the other has declared to be a lie.

This has been the result of society's erecting superstructures upon such sandy foundations, and men trying to find out God, and to obtain a knowledge of heavenly things by these means. Thus doubt, uncertainty, darkness, and sectarianism reign until this day, and mankind have been in a state of perplexity for thousands of years; nor even now have the world determined whether all this is natural or supernatural; what is from God and what from the devil; which is delusion and which is truth. Indeed the decisions of men concerning these matters are as chaotic, uncertain, and meaningless, as those subjects themselves upon which they give judgment.

These considerations, and this experience of the world will, perhaps, at first sight, seem to some to strengthen the views that religion cannot be demonstrated, and an answer obtained concerning those spiritual mysteries which are pressing themselves on the consciousness of every man; while others might think that they go to prove that miracles, doctrines, angels, ceremonies, and religion are altogether a delusion, and that infidelity alone is worthy the acceptance of thinking men. We will not, however, in this article enter into a discussion to show the impossibility of a system of negatives being a system of truth, nor dwell upon the consideration that infidelity in admitting that it cannot find out God, nor answer concerning immortality, and a thousand other mysteries, felt most by the highest natures, and those who think most, but repeats the same things which has been said by every false theology. The admission that he cannot arrive at certainty and knowledge concerning spiritual things, when made by an infidel, amounts to neither more nor less than when made by believers in delusive religions. They both simply admit that they have discovered nothing, and that they are in the dark concerning God and heavenly things.

But because false systems of religion have existed for many thousand years, and obtained the majority of mankind as its votaries, does it therefore follow that there is no genuine system of religion? Because error exists is there consequently no truth? Do we take an extensive circulation of a spurious coin as evidence that a sterling currency is impossible? Does a wrong calculation demonstrate that a correct one cannot be made, and that there is no positive science of figures? Because sectarians and infidels are in the dark concerning God and spiritual things, does it therefore follow that there is no divine light—no certain Gospel illumination.

Jesus has declared—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is evident from the Scriptures that all the Apostles, Prophets, and Saints of God of old were perfectly satisfied of the call which they had received, and with the work which they had espoused. Indeed, they were the only ones that ever obtained a knowledge of their Creator and celestial things. They were children of the light, while the rest of mankind remained in darkness. One of those Apostles, verifying the words of Jesus, made the following emphatic assertion—"We know that we are of God, and the whole world lieth in wickedness." They demonstrated the Gospel, and found out God by the power of the Holy Ghost.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 696.)

[October, 1841.

Saturday, 9th. Copy of a letter to Smith Tittle, Esq.

Dear Sir—Your kind letter of September was received during our Conference, which is just over, containing a full and particular explanation of everything which gave rise to some feelings of disappointment in relation to our business transactions; and I will assure you it has allayed on our part every prejudice. It breathes the spirit of kindness and truth. I will assure you that we exceedingly regret that there have been any grounds for hardness and disappointment. But as far as I am concerned, I must plead innocent, and you will consider me so, when you come to know all the facts, I have done all that I could on my part. I will still do all that I can. I will not leave one stone unturned.

Now the facts are these. I sent my brother Hyrum, and Doctor Galland with means in their hands—say not money—but with power to obtain every property or money which was necessary to enable them to fulfil the contract I made with Mr. Hotchkiss. My brother Hyrum was under the necessity of returning to this place on account of his ill health, leaving the business in the hands of Dr. Galland, with the fullest expectation that he would make over the property or money to Mr. Hotchkiss, and make everything square so far as the interest is concerned, if not the principal. He was instructed to pay the interest that had accrued, and should accrue up to the fall of 1842, so as to be in advance of our indebtedness.

I had also made arrangements with the Eastern Churches, and had it in my power to deed over lands for the whole debt, and had expected that an arrangement of that kind would have been entered into.

I am well assured that Dr. Galland did not lack for any means whatever, to pay the interest at any rate, if not the principal; and, why he has not done according to my instructions, God only knows. I do not feel to charge him with having done wrong, until I can investigate the matter, and ascertain to a certainty where the fault lies. It may be through sickness or disaster, this strange neglect has happened. I would to God the thing had not happened.

When I read Mr. Hotchkiss' letter, I learned that he was dissatisfied. I thought that he meant to oppress me, and felt accordingly mortified and sorrowful in the midst of affliction, to think that he should distrust me for a moment, that I would not do all that was within my power.

But upon having an explanation of the whole matter, my feelings are changed, and I think that you all have had cause of complaining. But you will, in the magnanimity of your good feelings, certainly not blame me when you find that I have discharged an honourable duty on my part.

I regret exceedingly that I did not know some time since what I now know, that I might have made another effort before it got so late. Cold weather is now rolling in upon us. I have been confined here this season by sickness, and various other things that were beyond my control; such as having been demanded by the Governor of Missouri, of the Governor of this State, and he, not having moral courage enough to resist the demand, although it was founded in injustice and cruelty. I accordingly was taken prisoner, and they put me to some ten or eleven hundred dollars' expense and trouble, such as lawyer's fees, witnesses, &c. &c., before I could be redeemed from under the difficulty.

But I am now clear of them once more, and now in contemplating the face of the whole subject, I find that I am under the necessity of asking a little further indulgence—say, till next spring, so that I may be enabled to recover myself, and then, if God spares my life, and gives me power to do so, I will come in person to your country, and will never cease my labours until the whole matter is completely adjusted to the full satisfaction of all of you. The subject of your debt was fairly presented before our General Conference (held on the first of this month, consisting of some ten thousand people) for their decision on the wisest and best course in relation to meeting your demands.

The "Twelve," as they are denominated in the *Times and Seasons* were ordered by the Conference to make arrangements in the eastern Branches of the Church, ordering them to go to you and turn over their property as you and they might agree, and take up our obligations and bring them here, and receive property here for them; and I have been ordered by the Conference to write this letter to you, informing you of the measures which are about to be taken to make all things right.

I would inform you that Dr. Galland has not returned to the western country as yet. He has a considerable amount of money in his hands, which was to have been paid to you, as we intended. He is on his way, for aught we know, and is retarded in his journey by some misfortune or other. He may return, however, as yet, and give a just and honourable account of himself. We hope this may be the case. I am sorrowful on account of disappointments. It is a great disappointment to me, as well as to yourselves.

As to the growth of our place, it is very rapid, and it would be more so, were it not for sickness and death. There have been many deaths, which leaves a melancholy reflection, but we cannot help it. When God speaks from the heavens to call us hence, we must submit to His mandates.

And as for your sincerity and friendship, gentlemen, we have not the most distant doubt. We will not have any. We know it is for your interest to do us good, and for our welfare and happiness to be punctual in the fulfilment of all our vows, and we think for the future you will have no cause for complaint. We intend to struggle with all our misfortunes of life, and shoulder them up handsomely, like men.

We ask nothing, therefore, but what ought to be required between man and man, and by those principles which bind man to man, by kindred blood, in bearing our own part in everything which duty calls us to do, as not inferior to any of the human race; and we will be treated as such, although we differ with some in matters of opinion in things (viz, religious matters), for which we only feel ourselves amenable to the Eternal God. And may God forbid that pride, ambition, a want of humanity, or any degree of importance, unjustly, should have any dominion in our bosoms.

We are the sons of Adam. We are the *free born sons of America*, and having been trampled upon, and our rights taken from us, even our *Constitutional* rights, by a good many who boast themselves of being valiant in freedom's cause, while their hearts possess not a spark of its benign and enlivening influence, it will afford a sufficient excuse, we hope, for any harsh remarks that may have been dropped by us, when we thought there was an assumption of superiority designed to gall our feelings.

We are very sensitive as a people—we confess it; but we want to be pardoned for our sins, if any we have committed. With regard to the time when the first payment of interest should be called for, it appears that we misunderstood each other, but suffice it to say, that it shall not prevent our making arrangements concerning the *whole matter*. It is still, however, my firm conviction that my understanding concerning the interest was correct.

I remain, gentlemen, with sentiments of respect,

Yours, &c.,

JOSEPH SMITH.

Monday, 10th. The Twelve met for the purpose of counsel, and spent most of the day in visiting the sick.

Elder Erastus Snow writes from Northbridge, Massachusetts. He had been labouring in Salem and vicinity four weeks, organized a Branch of thirty members, and the prospects are flattering.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 8, 1856.

EMIGRATION.—It is desirable that the Saints who design to emigrate from Europe to Utah the coming season, should leave this country sufficiently early to accomplish their journey before there is danger of being overtaken on the road with the cold and storms of Autumn. This has been one great object kept in view heretofore, but there have been circumstances to cause delay which have not been under the control of the Presidency here. For the accomplishment of this next season, circumstances now appear favourable; and we take an opportunity thus early to give some instructions to the Saints on the subject of emigration.

It is not yet fully determined what will be the price per person, charged by the

P. E. F. Company, for taking emigrants from here to Utah the coming season with hand-carts, but it will not, probably, vary much from the prices of last year. We will inform the Saints on this point as soon as it is decided. In the mean time, we wish all who are desirous to emigrate, and who can raise the amounts required last year—£9 for those over one year old, and £4 10s. for those under one—to send up their deposit of £1 to this Office as soon as they can do so; and it is desirable that none should delay doing this later than the 1st January next, in order that we may have timely notice of the number of emigrants, and not be delayed in chartering ships.

The deposit should be accompained with the name, address, age, occupation, and the name of country in which the person for whom it is sent was born.

We do not expect to ship any through emigrants from here later than the 25th of March, in order that they may reach the place of outfitting for the Plains early in May. In addition to the shipping deposits of those intending to emigrate, we wish them as fast as they get possession of the money with which they intend to pay for their emigration, to remit the same to this Office. At an early date we shall send an Agent to the United States to assist those having the charge of the emigration there in getting everything in readiness, that the companies may start across the Plains with but little delay on their arrival at the point of outfit; and it is absolutely necessary to have the funds on hand in order to accomplish this desirable object. A little reflection will show those who intend to emigrate the necessity of strict attention to this counsel, as long delays on the frontiers may result from want of a ready compliance on their part.

A prompt observance of these instructions, concerning deposits and remittance of funds, is as necessary on the part of those who intend to go through independent of the P. E. F. Company, but who wish our Agent to have their outfit in readiness for them on their arrival on the frontiers, as it is for the P. E. Fund passengers.

Owing to the difficulty of selling property in this country, which has been donated in Utah for the emigration of the poor, we do not expect that the P. E. F. Company will be able to assist many of them to emigrate this season, excepting those who donated £5 to assist others last season, on the condition that they be emigrated this.

UTAH MAIL.—On the 23rd of October the mail arrived from Utah, bringing letters bearing date August 31, and numbers 22, 23, 24, and 25 of the *Deseret News*. We publish in this Number of the *Star* a letter from Elder Woodruff, which contains the principal items of interest.

We gather from the *News* the following additional items. The Saints feel well, rejoice in the work that God has assigned them, and have a fair prospect of a sufficient amount of provisions to last them until another harvest.

Elder Philemon C. Merrill, from his mission to England, arrived in Great Salt Lake City on the 13th inst. He was a little in advance of his company, for the purpose of making preparations for camping, herding stock, &c. Elder Merrill reported the company in excellent health and spirits.

On the 15th, Elder Samuel A. Woolley, from his mission to Hindostan, and Dr. Jeter Clinton, from his mission to the States, arrived from the same company; on the 16th several more of the company rolled on to the public square in the 17th Ward, among whom were Elders Enoch B. Tripp, Elisha Edwards, and Edwin Whiting from their mission to the States.

The remainder of the company arrived on the 18th. The missionaries seemed much rejoiced with the privilege of again greeting their families and friends in the mountains, and of participating in the blessings which only Saints enjoy.

FOREIGN CORRESPONDENCE.

DESERET.

Historian's Office,
Great Salt Lake City,
August 30, 1856.

President Orson Pratt.

Dear Sir—The eastern mail arrived on the 28th instant, and brought many letters from our friends at Washington, and other parts of the globe, with the *Star*, *Mormon*, and many other papers, which gave us the general news of the day, and showed us that the political state of the atmosphere at Washington, and throughout the nations, was anything but calm and serene. We heard but little from our hand-cart emigration, or any of the back companies. Philemon C. Merrill and company arrived on the 16th instant; as far as we could learn all well. I had an interview with Dr. J. Clinton, who was well and in good spirits.

The weather has continued dry since we last wrote. Our wheat harvest is gathered, and proves to be a much better crop than we could have expected, considering the drought; the heads were well filled, even where the wheat was so short that it had to be pulled, which has been the case with many acres this season. Our corn crop looks quite well. The potatoe crop is nearly a failure, they mostly run to vines; beets and garden vegetables look well. This season is not our peach-bearing year, yet some orchards will bear a middling crop—some very fine apples in the orchards.

President Young's apple trees are, some of them, loaded, and he has a good crop of peaches; his grape vines are loaded, and I think he will have two or three thousand pounds of grapes this season.

It is a general time of health in this Territory, excepting a company that came in from the Mississippi, who brought the small-pox with them, but it has not spread much yet, and we hope it will not.

A company arrived from Carson Valley on the 28th instant, they report that Murray, who was tried for murder last winter, was killed by the Indians, also a man by the name of Reddin.

Your family are all well. Brothers Bates and Luke Johnson are about to start on a mission of about one month, with Seth M. Blair to Ruby Valley on an exploring expedition to open a new route to Carson Valley. They expect to meet brother Enoch Reese with a company from Carson, to co-operate with them.

Our Agricultural and Manufacturing Society are making quite an exertion to promote home manufactures in this Territory, as the time has come when we see that we are under the necessity of making, in a great measure, what we use. The various Wards of the City and Territory are forming auxiliary branches of the same; intending to manufacture all they can for home consumption.

During this month, Elder Parley P. Pratt, and a few others, have been appointed on missions to the States. Thomas Bullock, Bernard Snow, and some others are sent to Europe. . . .

The Agricultural and Manufacturing Society hold their annual fair on the 1st of October, at which there will be an exhibition of stock, agricultural products, farming and gardening implements, manufactures, ladies' work, machinery, and fruit. A ploughing match will take place on the Governor's land near the City, about Conference time. There will be premiums awarded for the best of each named class; also for the best essays on agriculture, horticulture, pomology, and home manufactures. We expect the fair will be as extensive as the occasion.

Brother Willes, the Territorial inspector of schools, has returned from a tour to the north, and reports the favourable results consequent upon the co-operation of the authorities in the various settlements; also the establishment of sabbath schools, and the organization of Literary Societies.

Among other improvements in the City, a new Baptismal font is now being built, near the Endowment House in the Temple Block.

Yours truly,
W. WOODRUFF.

President's Office,
Great Salt Lake City,
August 31, 1856.

Elder John Kay.

Dear Brother—Your very welcome letter of June 12 came to hand on the 28th instant. I was truly glad to hear

from you, and to learn that you were prospering so well upon your mission. It is a cause of constant joy and satisfaction to me to know that the Lord in whom I trust is steadily rolling forth His work in defiance of, and in opposition to all the combined powers of earth and hell. He is still above and over all, and can cause the wrath of man to praise His holy name. He it is who rules and overrules, who sets up and throws down whom He will, and none can hinder.

The Lord has been merciful to you and all the Elders, as well as to all of His people, and we should show by our acts, that we honour Him by keeping His commandments, and labouring faithfully for the cause of truth, and the bringing forth of Zion.

It is a great favour and blessing to be esteemed worthy to go forth into the vineyard and win souls to Christ, to have a part and lot in this work of the last days, even to enlighten the understanding of the honest in heart, and gather out the remnants of Israel from among the nations, whither the Lord has scattered them, and bring them to the mighty gathering of the last days. This work should, as I presume it does, fill your soul with joy and gladness, and cause you to be faithful and true to the interests of Zion, and to keep yourself pure and holy from this wicked and adulterous generation, to see to it, that you do nothing which shall bring reproach upon the cause which we have espoused, but, manifesting your faith by your good works, fulfil your mission, and return in due time with the blessings and confidence of all the Saints, to the bosom of the Church, and your family in these valleys of the mountains.

Praying the Lord to bless you for ever, I remain, truly your brother in the Gospel of salvation,

BRIGHAM YOUNG.

SCANDINAVIA.

Alborg, October 9, 1856.

President O. Pratt.

Dear Brother—Since I last wrote you I have been in Stockholm, and by the way of Malmö to Copenhagen.

I had a good time in travelling through Sweden. The work is just commencing in different places; the Conferences are small, and the brethren labour under adverse circumstances. It is a common lot for many of the Elders to suffer imprisonment and whipping, still they feel to persevere and magnify their calling. . . . I believe that the Lord will soon open the way more fully in that land, for in it there are many of the blood of Israel. I returned to Copenhagen the 29th ultimo, and on the 4th instant I left it in company with Elders Kay, Haight, and Widerborg, by rail to Korsoer, and took steamer for the town of Hoursens, but as we left the wharf, and not more than fifty rods from it, some part of the engine gave way, and the boat became disabled and could not proceed. There was another steamer in our rear for the City of Aarhuus, the Captain kindly hailed her, the boat slackened its speed, and then started a-head and went about two miles on account of the current, then turned round and came back for the unfortunate passengers on the disabled boat. We landed in the said place (Aarhuus) about 6 o'clock in the evening; took coach for Veile, where we arrived on Sunday the 5th, at half-past eleven, a. m., and found Conference convened. We met with the Saints in the afternoon. I preached to them; quite a number of Gentiles were there and tried to make a disturbance, but when brother Widerborg stood forth to interpret what I had said, the strangers began to be quiet, and the meeting went on without any further disturbance.

On Monday we held meeting all day, and did considerable business for the Conference; we had good teaching from several of the brethren, and ordained twelve Elders. The Saints rejoiced exceedingly. We arrived in this place last evening at eight o'clock, over land route by coach. To-day Conference commenced at ten o'clock. The Elders gave an account of their labours in the two Conferences that were assembled, and as good a report as could be expected under existing circumstances. They have cheerfully complied with the law of tithing. . . . . I have one more Conference to visit after I leave here, in Sealand, which I intend doing next Monday and Tuesday. I shall then leave for Hull, and spend the Sabbath, on the 19th, at Sheffield, in one of brother William G. Young's Conferences, if the Lord will, and then return to Liverpool to see brother Pratt, and sit down and have a good chat, and give you a more particular account of my travels through the Scandinavian Mis-

sion, and tell you all about the good Saints in it, for truly they are a good people, but are mostly poor, as Jesus said. They have had just enough to do to keep the work going on in the extensive range of labours that the Elders have in consequence of the Saints being so scattered. It is attended with more expense than it otherwise would be if they were not so far apart. . . . . .

This Mission consists of about 3000 poor Saints, scattered throughout three different kingdoms—Denmark, Norway, and Sweden, where the wages are so low, that a man can hardly earn enough to buy his bread, and black rye bread at that.

I remain as ever, truly,
Your brother, in haste,
E. T. BENSON.

INFLUENCE OF SLANDER.

(*From the "Western Standard."*)

The news which we have received from the East by the last steamer, is, as usual, of a cheering nature. The work of the Lord is progressing surely and effectively, although Satan and his emissaries have not relaxed the vigilance which has ever characterized their efforts to thwart and counteract the influence and labours of the servants of God. In the cities of New York and Boston, where the European emigrating Saints have landed this season, a beneficial moral effect has been produced by the cleanliness, good order, intelligence, and union witnessed among our emigration. Men may swear falsely, and endeavour by every means in their power to propagate lies and injurious reports about the people, as they have recently done at a trial in New York; yet these slanders are abundantly refuted by the fact, which hundreds of disinterested parties bear testimony to—that the "Mormon" emigration, taken as a whole, is superior to any ever before landed in the United States. Honest-hearted men cannot close their eyes to these facts; the difference between the reality and what they had been taught to expect, is so apparent that the impression is indelible, and they perceive at once that they have been deceived.

Our enemies cannot gain any real advantage over us by slandering us. "The truth is mighty, and must prevail." Men may be deceived by their stories for awhile; but the time is rapidly approaching when such deceptions will be swept away. People may be loth to acknowledge it, yet it is a truth, that mankind are becoming daily more and more acquainted with "Mormonism" and its effects; and as the knowledge of it extends, it will prove irresistible in convincing all who are upright that it is God's truth revealed to man to ameliorate his condition. Time will prove it to their satisfaction. We have no doubts, no fears, no hesitation as to the results; all we desire is for the people to know "Mormonism" as it is, and they *shall* know it sooner or later, for, since its first revelation to the children of earth up to the present time, a day has not passed which has not brought to the world some further light upon the operations of "Mormonism," neither will a day dawn from the present time until night shall cease to be, that will not add its quota to the world's stock of knowledge on this all-important subject.

The effect that the slanders of our enemies will have upon the people as their acquaintance with "Mormonism" and the "Mormons" increases, will be to convince them that they have been grossly deceived and duped, and that the reports in circulation about this people and their system, are totally unreliable. For instance: our enemies continually assert that our missionaries have gone forth to Europe and other places, and by false representations of every kind have contrived to deceive the lowest and most vile, of the poor, ignorant, and down-trodden masses of Europe into the belief of "Mormonism," and that it is of such people that our emigration is composed. This season's emigration in the East will convince every honest-hearted man, at least, who may come in contact with them that in this respect they have been foully belied. It will do more, it will gradually and almost

imperceptibly prepare his mind to distrust and discard, as unworthy of his attention, every bug-a-boo story he may hereafter hear in relation to them.

Again: our enemies have industriously circulated, since the rise of this Church up to the present time, that we were adulterers, thieves, murderers, and everything that was base, and that our settlement in Salt Lake Valley was little better than a den of robbers and outlaws. These stories have obtained such a circulation and influence that numbers have confessed to us that they entered Salt Lake City with trepidation, trembling lest they should lose their lives, or, at least, their property. But how agreeable the disappointment! instead of violence, rapine, and bloodshed, they found peace, good order, and harmony—property and lives sacredly guarded against every species of violence, and the love of virtue predominating in every breast; and those of them that were sick, and needed care and attention, found that the "Mormons" were a people whose hearts beat responsive to the calls of humanity, and to whom it was a pleasure to alleviate the wants of the suffering stranger thrown in their midst. These were incontestible proofs to the minds of hundreds, that so far as these stories were concerned, they were utterly false and without foundation.

In like manner our enemies have perversely misrepresented our doctrines and their effects upon those who believed them. "Mormonism" they have set forth as a system devoid of truth, having no support from reason, and obnoxious to the Scriptures. As the world become acquainted with it they are astonished to find that the "Mormons" predicate their doctrines upon the Scriptures, and are more astonished to find that they are supported by reason. Further investigation also convinces them, that if the "Mormons" believe and practise the doctrines they teach, they must of necessity be a good and pure people. As men arrive at a knowledge of these things the stories that they have heard relative to the absurd and delusive doctrines believed in by the "Mormons," have no weight with them; they possess the evidence of their falsity, and knowing them to be false, they are prepared to doubt every other story that they may hear prejudicial to the people. Hundreds of individuals have thus been led to inquire into and prove "Mormonism," who might, if it had not been a vilified and abused system, have passed it by without any further notice.

"Mormonism" by this means gains converts, the world becomes acquainted with its operations, and those who love the truth and are truly and sincerely desirous of serving God, are attracted to it. Every Latter-day Saint who is in the path of his duty, whether abroad among the people preaching the principles of "Mormonism" orally, or at home in the Valleys of Utah building cities and temples, or leaving the land of his or her nativity emigrating to the mountains, or engaged in any of the fields of labour assigned to us to fill, is disseminating a knowledge of "Mormonism," and is bearing so loud and powerful a testimony to its truth that the world will be left without excuse for rejecting it.

The Lord has numberless ways of effecting His purposes, and the slanderers of His people He uses as instruments to warn mankind. Were there no slanderers of "Mormonism" there would be nothing to attract the attention of the people. If our enemies had not reported that we were murderers, adulterers, thieves, impostors, disloyal, &c., &c., there would be no contrast; but, having heard these lies, their falsity when they come in contact with "Mormonism" is demonstrated. Coming in contact with "Mormonism" has different effects upon different people; but with the honest-hearted lover of truth it has but one effect, and that is to convince him that it is the system of salvation designed by the Lord for his benefit. He may not arrive at this conclusion at once, but if he cherishes a love and regard for the principles of truth, he will be convinced of it sooner or later.

SELF DENIAL.—There never did, and never will exist, anything permanently noble and excellent in a character which is a stranger to the exercise of a resolute self denial.

LOOK AT HOME.—As a general rule it will be found that our greatest sources of unhappiness are within ourselves, and if we fail to live harmoniously with others, we shall act more wisely to set about correcting our own faults than to pick flaws in their characters. Make the fountain pure, and the stream will flow clearly along, even though it must pass dark forests, lonely chasms, and rough shores.

OUR TIMES.

(*From the "Mormon."*)

The longer we live, and the more we associate with our fellow-beings, the more we are convinced that the plan of Jesus Christ, for the redemption of the human family, is precisely the means to accomplish that end, and that anything of human invention added thereto, is just so much vanity and vexation of spirit. There is no subject to which the attention of men has been so much and so often directed, as to that of religion, and no subject withal so little understood. There are some persons in the world who profess to be contented with their religious notions, and who, at times, rejoice in a kind of hope, associated with sighing, groaning, and moaning; but the greater portion of mankind are more often squeamish over the name of religion than otherwise. This feeling does not arise from anything of a repulsive character connected with the principles taught by Christ, but from the maze in which they have been enshrouded for generations, and the acerbity and bitterness with which religion has been discussed by those who have professed to be its ministers and living under its sacred influence. It is impossible for any intelligent person to read the page of ecclesiastical history without feeling that the sacred and holy name of religion has been abused, outraged, and rendered offensive by the many crimes which have been committed in its name, by those who have professed to be the most pure and most devoted at its shrine. No man who has intercourse with the masses but what knows that, at the present time, a feeling of aversion to religion is strong, deep-rooted, and every day becoming greater and greater. When interrogated, very few persons would avow their aversion to religion, but the fact is nevertheless visible that this generation is absolutely without God in their thoughts, and live and act as independently as if to Him they owed neither being nor continuity of existence. For that class of persons who rejoice in iniquity we never profess to write—we think it labour lost to wet our pen for such; but to those who walk in the ways of darkness, and err from lack of that knowledge which, did they possess, they would rejoice in, we have deep sympathy. The religions of men are shrouded in darkness. For generations men have claimed no light from heaven—they have sought none—they have contented themselves with human wisdom, human inspiration to interpret ancient sacred history, and the result has been confusion, division, and mysticism. Men who have had a more than ordinary share of that perception common to humanity, have managed to gain a hearing, spread themselves, and gather around them some less favored, who have almost worshipped them as deities; their words have been written and preserved as the fulness of wisdom and light, and served as the basis for a Christian society, an *ism*, that has been hedged round and round with superstition, to the exclusion of further light and knowledge. Thus men have been bound up by the name of a Luther, a Knox, or a Calvin, for generations. Daring spirits that have ventured, even at the risk of anathemas and the brand of apostacy, to question the limited creed, have in turn, for some supposed better interpretation of the Bible, gathered around them admirers and disciples who have in their turn likewise as sacredly watched and preserved their every word as their fathers had done before to others, and in this manner "old lights" and "new lights" have each their cast iron creeds that know no extension. Each from policy has circumscribed truth, it matters not how obvious, if not in harmony with their rituals and professions of faith; and thus the light of heaven and of experience has been repulsed from their minds, and men have lived enshrouded in the darkness of their own bigotry. Pride and vanity have given to the world, under the name of Jesus, the imaginations of men's minds, till He, the fulness of light and truth has been rejected, and the great and sublime plan of salvation passed by and considered as "a thing of nought," fitted for the darker ages of the world, but not for this enlightened age. With these facts, who can be astonished at the

wide-spread aversion to religion and the stalwart growth of incredulity?

We thank God for "Mormonism"—uncircumscribed by creeds, it rejects no truth; pledged to no man, it follows the direction of the author of salvation; it has saved thousands from incredulity, planted hope in the bosoms of tens of thousands who knew no hope, and caused many a heart, before cold and indifferent, to rejoice in the plan of salvation. Give it a hearing.

VARIETIES.

Be not affronted at a jest.—If one throws salt at thee, thou wilt receive no harm, unless thou hast sore places. If any one speaks evil of you, let your life be so virtuous that no one will believe him. Always speak and act as if in the presence of God.

Ancient Remains.—The Burlington (Iowa) Gazette says that while some workmen were engaged in excavating for the cellar of Governor Grime's new building, on the corner of Main and Valley streets, they came upon an arched vault, ten feet square, which, on being opened, was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about fourteen inches thick, well laid up with cement or indestructible mortar. The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and are the largest human remains ever found, being a little over eight feet long.

The Fruits of War.—The *Albany Journal* publishes a list of the battles fought during the year 1855, with the number of people killed at each, beginning with the bombardment of Shanghai by the French, at which 100 fell, and ending with the fall of Kars, at which 2600 fell; by which list it appears that 73 battles have occurred during the year, or more than one for each week, with an average loss of over a thousand men killed in each. This list does not include those who have fallen by disease, or in skirmishes, nor the wounded, disabled, those who died in the hospital or the ambulance, or were irreparably maimed, or missing, or prisoners. The number left dead upon the field usually comprises about one-fourth of the entire loss in a battle. By this rule the entire number swept out of useful existence by the wars of 1855 must have reached over 300,000 men. No year has presented so bloody a record since Waterloo.

The Naked Edge.—I am tormented with the desire of preaching better than I can. But I have no wish to make fine, pretty sermons;—prettiness is well enough when prettiness is in its place. I like to see a pretty child, or pretty flower, but in a sermon, prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady's winding a sword with ribbons and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use the naked edge to the enemy.—*Robert Hall.*

Crime in California.—The increase of crime throughout the interior of the State is absolutely appalling. From all quarters is heard the reports of murder, robbing, and arson, until an exchange that does not record several acts of killing, or other crime, is regarded as stale. Some are of the opinion that it is not so much an increase of crime, in the aggregate, as it is a change of locality; but we cannot see that the decrease in this *favoured spot* is so much, as to justify us in imagining that it is produced by the flight of the criminals from this city. There is said to be a regularly organized band of desperadoes in the interior, headed by a leader named Tom Bell, who is trying to emulate the deeds of the notorious Joaquin. Is it not strange that in California, where no pains or expense is spared to evangelize the people—where ministers and missionaries of every denomination and in innumerable quantities, aided by every auxiliary that they can procure or need, are doing all in their power after their fashion to turn men to God, that such evils exist to such an extent? Now, if this was the state of society in poor, benighted, polygamous, "Mormon" Utah, it might not be surprising; but that it should be in Christian California, while Utah is exempted from such evils ought, at least, to arouse attention and inquiry. Why is it?—*Western Standard.*